



*I will not be ashamed to say "I know not", nor will I fail to call
in my colleague when the skills of another are needed for a patient's recovery.*

From the Hippocratic Oath, a modern version

Dear Colleagues,

In "The Rock" published in 1934 Thomas Stearns Eliot wondered about *Where is the wisdom we have lost in knowledge? Where is the knowledge we have lost in information?*

Today we may wonder "Where is the empathy and reciprocal respect we have lost in competition and in "publish or perish" paradigm?"

The following story may propose an answer: An anthropologist offered African children to play a game. He left a basket full with fruits at distance, and said to children: Who reached the basket first, will eat all the fruits within it. When the anthropologist gave the starting signal to children to run, they took their hands tightly and run all together. Thus they reached the basket, sat together around it and enjoyed eating of the fruits. Being surprised the anthropologist asked the children why they did not run separately, thus fruits being for only one of them. Then children replied: "*Obonato*. How can one be happy if all around him are sad?"

Obonato in African language means "I exist because we exist."

This, in biomedical language, should be designated *Homo interactomicus* (1). If the society is composed of separate individual entities called humans, where are the tight junctions and nexuses that bind them together? According to the network theory, the happiness tends to be correlated in social networks. When a person is happy, nearby friends have a 25 percent higher chance of being happy themselves. Furthermore, people at the "hub" of a social network tend to become happier in the future than those at the periphery. Something like hub proteins, which are able to form protein-protein interaction network. As well as like in a talk between Mind and Molecule where Mind got his Eureka moment: "He is a molecule precisely because he interacts with other molecules; he is nothing on his own" (2).

In classical evolutionary biology, the phrase "survival of the fittest" is based on "one-eat-another" scenario, whereas "survival of the nicest" is increasingly appreciated at present. In these survival phenotypes the cooperation may be viewed as natural as competition, and the altruism as natural as selfishness (3). Remembering Hans Selye's altruistic egoism (4) as well as Robert Greenleaf's servant leadership theory from which we learn that "The great leader is seen as servant first" (5), illustrated herein in the picture (as received from the Wisdom Research Network, The University of Chicago, Chicago, IL, USA).

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3. Axelrod, R., Hamilton, W. The evolution of cooperation. Science 1981, 211, 1390-1396.
4. Selye H. Stress without Distress. Philadelphia, JB Lippincott Co., 1974.
5. Greenleaf RK. The Servant as Leader. Indianapolis, IN: The Robert K. Greenleaf Center, 1991. Originally published in 1970 by Robert K. Greenleaf.